

ties; overturning the power of the kings, es

ties; overturning the power of the kings, es

rupted success was owing entirely to superior
ity on his part or to discipline on that of his

men. His future success may be attributed in

ing his own arm at the same time, its full extent from the body.

some months from a spinal affection, that

could write or do but little. But, Dear Sir,
have great reason to bless God, that he h

in Durham to the north, an English Congregationalist, who has gathered perhaps, 35 or

into church fellowship. At Sherbrooke, a Lenoxville, a precious church, an abiding

hope leading souls to the fountain,
 'Thus you will say that both God and man

Still there is poverty in all these churches;

If they do not, the guns and bayonets of fat

and son may come in collision, in some instances: for the Americans here want no rebellion.

I had been requested to visit the Indian

I had been requested to visit the Indian at his station in the autumn. But circumst

Christ, and we believe a permanent foundation is laid on which a church shall be reared to

praise and honor of Christ. It seemed to
like the leaven hidden in the measures of

riousness and sincerity. The chapel is constructed, has been built by donations.

constructed, has been built by donations, although yet without seats or desk, we

RELIGIOUS STATE OF GERMANY.

Extract of a letter from a very intelligent American, in answer to a friend in this city.

such ground as was taken by Payne, but with

The book seems to have met the feelings of

tion, and now there are larger bodies o

higher peasantry desirous of emigrating, only for liberty of conscience. This has

all such measures, and that in the event of his succession the evil will be done away. It arises simply from the king's overbearing love of uniformity, both in the army and in the church. The name Lutheran is now applied to a sect or party, who retain the strict Lutheran doctrine, but are desirous of having the churches entirely independent of the state, with power to choose their own pastors. This party is not confined to Prussia.

The missionary spirit would seem to be on the increase in Germany; but it is rather the spontaneous impulse of Christian feeling, in the people, than of any combined efforts on the part of the pastors or others. Indeed, the combined effort seems to be out of the question in Germany. There are too many states and communities. The missionary seminary at Basle, is pursuing its useful career, with its usual number of students, which is forty.—The new Lutheran has established a seminary at Dresden, and have nine pupils, two of whom have just been sent to Southern Australia. A seminary has also been established in Berlin, by Enslin and Gossner, (after whose secession from the Berlin Missionary Society,) for educating pious mechanics to be sent out as missionaries; twelve of these have already been sent also to Southern Australia. A somewhat similar seminary exists at Barneim; at least the pupils are not instructed in the learned languages. There is said to be a missionary seminary instituted in Hamburg.

The missionary society of Berlin, although it has suffered from several secessions, is understood to be prospering, and auxiliary societies are forming all over the country. Its chief mission is at the Cape of Good Hope. Recently another mission has been sent out to Borneo. The missionary society of Basle goes on enjoying the confidence of Southern Germany.

The capacity of Germany for missionary effort is doubtless much greater than has yet been unfolded. Hitherto the great mass of the contributions has come from the middle classes, especially in Wurtemberg, where the collections are largest; so too in Leipzig. Yet in other cities, in Berlin, Frankfurt, &c., in the habitude and wealthy merchants are in the habit of making liberal contributions.—*Reli. Mag.*

REVIVALS OF RELIGION.

IN THE WARREN COLLEGE, AT CRAWFORDSVILLE, IND.—A letter from the Rev. Dr. Baldwin, President of the Warren College at Crawfordsville, Indiana, to one of the editors of the N. Y. Observer, dated March 29th, communicates the following interesting intelligence: "You have manifested too deep an interest in the founding of the Warren College, to be indifferent to its prosperity and influence. We have just completed our winter term. The number of students has amounted to 94, who have in general applied themselves to their studies with commendable industry and success. The early part of the present month, was marked by hopeful appearances of a religious influence, beginning to affect the minds of both teachers and pupils. Prayer was offered to God, with increasing fervency and hope, for a revival of religion in the college and village; and the event has proved, with most cheering results. The gracious work has continued to increase till now. About thirty of the students are numbered as its hopeful subjects. They are in general possessed of good talents, and some of them have already decided on studying for the Christian ministry. The revival in the village is also extensive. It is remarkable for the silence and power with which it characterizes its progress. In college, the work has appeared to unite the hearts of all the pious students. The ordinary exercises have continued as usual; I am not aware that a single recitation has been omitted, though individuals under deep impressions of their sinfulness and need of divine mercy, have, in a few instances, been excused from reciting their lessons. Our friends and patrons in New York, will rejoice with us in this heavenly visitation. We regard it not only as an invaluable mercy to the individuals who have thus been led into the path of wisdom, but an earnest of the divine favor to our young institution. We seem to see in it a bow of promise to the infant churches and destitute settlements in this new country."

It is proper to add, that this revival has been evidently promoted by observing a day of fasting and prayer, intended to be a time of reflection for colleges throughout the country, though several days later in respect to time. It proved a most solemn and interesting occasion.—*N. Y. Observer.*

AT PENNINGTON, N. J.—A visitor of the Female Seminary at Pennington, N. J. in a letter to the editors of the New York Observer, says: "God has favored the infant but rapidly rising Female Seminary at Pennington, N. J. with a very interesting and unusually pure manifestation of his grace. He has, we trust, owned the instrumentality of his own word, and glorified his great name in the salvation of more than half of the members of this school during the past winter."—*Id.*

NEW YORK.—The Murray street church in this city, under the pastoral care of the Rev. Dr. Angier, has experienced a time of refreshing, and is still blessed with the continuance of it. There were twenty-one members added to the church on confession of their faith, on Sabbath, the 18th of March last. The evening meetings are well attended, and a general solemnity pervades the whole congregation.—*Id.*

PHILADELPHIA.—We have endeavored to keep our readers apprised of the state of religion in the Presbyterian churches in this city for several months past, during which time more or less of special religious attention has existed. We have not been able to obtain a statement of facts respecting all the churches, though we believe that the following will embrace all in which any thing like a revival of religion has been enjoyed. We have heard of as enjoying a special attention, is the 10th, Rev. Mr. Boardman's. 34 have united to this church by profession and 15 by letter. In the Second Presbytery, 11 have united with Dr. McDowell's church and 2 with Dr. Cuyler's, and with Mr. Landis' church, at Jeffersonville, about twenty miles from the city, more than 80 have been hopelessly converted. There is also a good work now in progress at Norristown, in the same presbytery, under the labors of Mr. Gould. A very pleasing work of grace now attends his labors.

In the Third Presbytery the work has been quite general, though in some of the churches it has not been very powerful.

To the 1st church, the Rev. Mr. Barnes, 17 were added at the last communion on profession, and several by letter, and a number more are indulging hope. The number added to this church since the Rev. Mr. Barnes has been its pastor, is rising of 450, notwithstanding the counteracting influences with which he has been obliged to contend.

To the 3d church, the Rev. Mr. Brainerd's, 85 were added at the last two sacramental seasons, making 110 during the year. A number more are indulging hope, and others are anxious.

To the 5th church, the Rev. Mr. Waterman's, 20 were added at the last communion, making nearly 100 during the last year.

To the 11th church, the Rev. Mr. Grant's, 87 were received at the last two communion seasons. The Sabbath Schools consist of more than 500 pupils.

To the 13th church, the Rev. Mr. Ramsey's, 34 were added at the last communion, more than 60 have been added during the year.

To the 13th church, the Rev. Mr. Dale's, 32 were added at the last two sacramental seasons, part of whom were by letter.

To the Western church, the Rev. Mr. Patton's, a considerable accession has been made; the exact number we have not ascertained. They have commenced the erection of a house of worship in a favorable location, and with encouraging prospects.

To the 1st church at Fairmount, the Rev. Mr. Davis', 84 have been admitted, and the whole number of hopeful conversions is more than 100. The numbers of the church are more than doubled by this work of grace. It is still in progress.

To the Central church, Northern Liberties, the Rev. Mr. Rood's, 21 have been received. The prospects of this church are now quite encouraging.

To the 1st church in Kensington, the Rev. Mr. Chandler's, 67 were added at their last communion.

To the Independent church, the Rev. Mr. Chambers', 41 have been received, and about 30 more are cherishing a hope of salvation.

The work, thus far, has, in all the churches, been still and solemn, and has extended in some degree to churches of other denominations. In the churches of the Third Presbytery, (we speak of these, for with these we are more acquainted,) not less probably than 550 or 600 have been hopelessly born again during the progress of this work, and many more are still anxious. Will not Christians here and elsewhere pray for Philadelphia. Prospects now are encouraging. But Christians are beginning to tremble in apprehension of the scenes which many anticipate on the meeting of the next Assembly, and of the influence which only be anticipated on the good work now so happily begun. Never, probably, was there a louder call for earnest and persevering prayer. In the Lord is our refuge, he is our strength and our shield.—*Phil. Obs.*

NEW JERSEY.—We learn an interesting work of grace has been in progress for some weeks in the Free Presbyterian Church in New Brunswick, N. J., under the pastoral care of the Rev. Mr. Welton. Between sixty and seventy have already united with that church, and a number more are expected to join at the next communion.—*Id.*

BOSTON RECORDER.

Friday, April 20, 1838.

DOMESTIC MISSIONARY INTELLIGENCE.

(Abstract from the "Home Missionary" for April.)

REVIVALS.

ILLINOIS.—A revival is in progress at Jacksonville. More than one hundred give evidence of a change of heart at Bloomington. An interesting work is going forward at Athens; and Alton, the seat of mobs and misrule is favored with a powerful work of grace.

MICHIGAN.—At Lodi Plains, 15 hopeful subjects of renewing grace have been added to the church; and the people of God are awake. At Clinton, about 20 have been hopelessly converted, and the hopes of a few others revived. At Webster, the church is revived, and the conversion of sinners is expected.

OHIO.—In Wood County, Rev. B. Woodbury has organized a church, and 46 have come around the table of the Lord; a considerable portion of them, on the first profession of their faith. At Maumee, many are bowing to the sceptre of Jesus—a great revival.

NEW JERSEY.—In the German Reformed Church of Trenton, 32 have been received on profession of their faith, after a careful examination, besides three, by letter. 19 of these are males. Others in the congregation are deeply awakened; eight or ten hopelessly converted to God.

NEW YORK.—At Litchfield, Herkimer County, a powerful work of grace has been experienced; a great work was wrought in the church; much breaking down before God; confession of sin, and returning to duty. More than 40 among the impenitent, hopelessly converted. Some stout-hearted Universalists have been brought to bow at the Saviour's feet; and others, who stand like the tall oaks of Bashan, are now trembling. Among the different denominations more than 100 have come over on the Lord's side.

MISSOURI.—The Presbytery of St. Charles, covers a territory of more than 150 miles in length, by nearly 100 in breadth; (more than the whole State of Massachusetts; nearly double.) Within these bounds are 20 churches; and only four ministers and one licentiate, exclusive of those connected with Marion College. Within seven years, the population has doubled, and more than half of the churches have been organized; yet the supply of ministers is not increased.

Says Mr. Wood, of Monroe County, "I am the only Presbyterian minister laboring in this County; my field is wide, and demands more labor than I can possibly bestow. And then, I am frequently solicited to preach in the adjoining counties, in all which there are more or less members of the Presbyterian church, but not (excepting Marion County,) a minister of our denomination."

USEFULNESS OF THE A. H. M. S.

Seven years ago, there was but one Presbyterian in Mo. There are now three. Then, there were six small churches; now, within the geographical limits of the Presbytery of St. Charles, there are 22 churches, most of them organized and sustained by the American Home Missionary Society. Seven years ago, there was but one Synod in the three States of Mo., Illinois and Indiana; now, each State has its Synod. Look at a single County, Tazewell, Illinois. In 1833, there was a single church in this County, of six members; now, there are three churches with an aggregate of 100 members. Each church is supplied with a minister who preaches to two congregations. Probably these churches will support their own ministers next year. In Tazewell and three adjoining counties, there are now eleven churches and ten Presbyterian ministers, where less than five years ago, there was but one minister, and he soon left. All these churches except one, were founded and nurtured by the American Home Missionary Society. And in all of them now, are flourishing Sabbath Schools, Temperance, Bible and Tract Societies, &c. the glorious results of home missionary operations.

BORDER WAR.

The moral influence of the civil war in Canada, has been deplorable. Along the whole frontier, from Detroit to Montreal, the regular operation of the means of grace has been fearfully suspended. Meetings have been occupied by the troops, and the congregations turned out. Profaneness, intemperance and desecration of the Sabbath, have of course alarmingly increased; and the general excitement has been so constant and strong as to interfere with all the labors of ministers and Zion's friends.

The receipts of the Parent Society, from Feb. 15, to March 15, were \$1,321.80, and of this small amount, only \$79.15 were from Massachusetts.

There is not a benevolent institution in the land that has more urgent claims on the prompt and abundant liberality of the churches than this; not an-

other channel through which the streams of Christian beneficence can be made to flow with better assurance of lasting blessings to our country and the world than this; not another instrumentality, which has shared more largely in the smiles of heaven, so far as success in planting the gospel, and winning souls to Christ, furnish indications of heaven's approbation, than this; and must it languish through want of efficient support? Shall it be neglected, even beyond kindred institutions, in the prayers and alms of Zion? Shall discouragement prey upon the hearts of its Officers, and Agents and Missionaries and Beneficiaries? We trust that its past triumphs are the harbingers of future triumphs, still more signal and glorious.

ESSEX SOUTH CONFERENCE.

(From our Correspondent.)

The Annual Meeting of the Essex South Conference of Churches was held, on Wednesday 11th inst. at the meeting-house of the Rev. Mr. Foote, in Upper Beverly. As the weather was unpleasant, the attendance was small, especially in the morning. About two thirds of the ministers belonging to the Conference were present. The forenoon was spent in the transaction of business and in reporting the state of the churches. *Marblehead* was the only place mentioned, within the limits of the conference, where there is now in progress what can be called a revival. The interest, which has but recently commenced in that place, has become general in all the four evangelical societies in the town, and has extended also to the almshouse. Though revivals are not enjoyed in the other towns, yet it appeared from the statements made by the pastors and delegates, that there is more or less interest in almost all of them. In several places the people of God have been encouraged, within the last few months, and in some instances recently, by a few cases of awakening and conversion, to hope for greater blessings. Four ministers spoke of the happy influence which the intelligence of revivals, from different parts of the country, had exerted in awakening a desire among Christians, that they also may be revived. The church at Sandy Bay is still gathering in the precious fruits of a former revival. There has been no communion season, during the two past years, when some have not been received into the church. There were some facts mentioned in the present state of things in that place, which should greatly encourage the favored pastor and the people of his charge to expect another reviving shower.

In *Salem*, it was said, there seemed to be a state of preparation going on, for a general revival of religion. The state of feeling on the part of the church, was illustrated by a remark of a godly woman. She said, when she looked at the state of society and to man, she felt much discouraged; but when she looked to God, she never felt so much confidence in his promises. If Christians in that city, are looking to God, surely a preparation for a blessing has commenced.

ESSEX NORTH CONFERENCE.

Rev. Mr. Cushing, of East Haverhill, delegate from Essex North Conference, gave some very thrilling statements respecting what the Lord has been doing for this portion of his vineyard. In one place it was said, there has been a delightful work, which commenced mainly through the instrumentality of a female prayer meeting and the ordinary preaching of the gospel.

A pleasant but powerful revival has been in progress in *West Bradford*, ever since the commencement of the present year. Not less than seventy hope they have passed from death unto life; and eighteen families have been erected. This work has been characterized by great stillness; and what is very remarkable, is, that it has been almost wholly confined to those in advanced life. So few young persons have shared in the good work, that a special request was sent up to the conference that the churches would plead with God for his blessing upon the children and youth of the Sabbath School!

All the evangelical churches in *Acushnet* report are enjoying more or less of a revival. Forty persons connected with one Society and twenty with another, have been hopelessly converted; and many are in a serious and inquiring state of mind in several others. In this place, unlike the one mentioned above, the work is confined very much to the young. The aged who passed through the great revival with which the town was visited a few years since, seem to have been left. The Sabbath School in one society has greatly increased in interest, and it has been enlarged by an addition of one hundred, principally young men!

In *Rowley*, if I understood the statement, there have recently been 200 cases of hopeful conversion.

THE POWER OF DIVINE GRACE.

In one town, where the work has been very powerful, there resides an aged man who has long felt much opposition to serious things. Hoping, as he has since acknowledged, that he might try the feelings of the minister, he used to work on the Sabbath, in his garden close by the house where the minister lived. This man is now sitting, like the man who had been possessed with the devil, and clothed, and in his right mind.

In the same place, there is an aged woman who has been so dead that she had not heard a sermon for 50 years. She had no inclination to attend to the subject of religion. She visited a pious female friend who conversed with her seriously, and tried to get a promise from her that she would attend to the concerns of her soul. After trying in vain, to put her friend off, she promised. After they separated, she could not get the promise out of her mind. It continued to intrude itself on her thoughts, till she was led in earnest to give heed to her salvation.

Rev. Mr. McClure, delegate from the Suffolk North Conference, gave a full and encouraging account of the state of the churches within the limits of this Conference.

In the afternoon the Secretary of the Mass. S. S. Society, gave a brief exposition of the operations of the Society; defended it and its publications against recent attempts to weaken public confidence in them; and exhibited some of its claims to the continued confidence, sympathy and patronage of the churches.

These solemnities were closed with a very impressive and seasonable sermon, by Rev. Mr. Cook, of Lynn; a collection for the feeble churches, and the administration of the Lord's Supper.

The object of the sermon was to illustrate the riches of the gospel ministry. It was founded on 2 Cor. 4: 7. "But we have this treasure in earthen vessels." &c. I can give only a very brief outline of this interesting discourse.

The text, it was said, represents the Christian ministry as a treasure. And we were led to contemplate, I. The vessels in which this treasure is deposited. Various particulars were mentioned in which appears the seeming unworthiness of the vessels. The treasure is connected with all the frailties of the human body and the mind in sympathy with it.—The minister cannot be omnipresent.—As an earthen vessel, he is easily broken. A fair reputation, which is important to his success, may be destroyed with a breath.—He is de-

stitute of admired, external accomplishments.—And the worst of all, he is sanctified by his part. He is liable to sin in all its forms.—In short, he has all the liabilities incident to earthen vessels.

The enemy has taken advantage of the weakness of the vessels to depreciate the treasure. II. The second general topic of remark was, the treasure. Its value, or the importance of the Christian ministry. Under this head was enumerated some of the duties of the ministry as spoken of in the N. Testament to show that it is adapted to our wants.

That our circumstances require such a ministry, appears from the fact that all religions have their priest-hood.—The Christian ministry is the only effectual preventive of priestcraft, as it has operated in opposition to heathenism and popery.—It has been the great instrument of reformation from the corruptions of religion.—Ministers have been foremost in the perilous work of translating the Scriptures.—Our helps to a right understanding of the Scriptures, have been principally furnished by them.—They stand foremost among the martyrs.—Their influence in the conversation of men and the formation of the Christian character, considered.—The ministry has originated most of the enterprises of Christian philanthropy, as missions, efforts for the benefit of the slave, temperance, &c.

We were then led to contemplate, III. How God has testified his sense of the value of the ministry, in the wonderful manner of its preservation.

Inferences.

1. We see the futility of all attempts to break down the Christian ministry.

2. No one can be an enemy to the Christian ministry, and at the same time a friend of man.

3. This subject teaches wherein consists the true dignity of the Christian ministry.

I have seldom listened to a sermon, on such an occasion, with more undivided interest. It is to be hoped the author will be induced to give it, in some form, to the public. Nothing could be better adapted to the state of the times.

AFRICAN COLONIZATION.

The Board of the American Colonization Society, report important improvements, among the settlements under their general superintendence, in agriculture, education, and other essential interests. Great advantages are already experienced, and more are expected from a public farm on Bushrod Island. Another public farm has been opened at the Junk settlement; both succeed well. An agricultural Association has been formed in the colony, to encourage the cultivation of the sugar cane, and the manufacture of sugar. All classes of people are now turning their attention to farming, with zeal.

There are eight distinct settlements in Liberia. *Monrovia* has suffered somewhat from embarking too largely in trade. The other seven are in a highly flourishing condition; colonists industrious; farms well cultivated, children at school, property increasing. None of the Colonists would be willing to return to the United States. Capt. Nicholson, of the ship *Potomac* gives assurance, that the Colonies have now taken firm root in the soil of Africa; and by the judicious assistance of their friends, must finally flourish, to be an asylum to the colored man, and an honor to their founders."

The number of common schools is nearly if not quite sufficient. A Seminary is shortly to be founded, at some eligible station, in which youth may acquire a knowledge of Agriculture, the mechanic arts, geography, navigation, and other branches of science, qualifying them for usefulness as teachers, or for their greater success in any business of life.

There too is an opening made for the introduction and establishment of Christianity among the barbarous and degraded tribes of Africa. "Attempts to establish Christian missions, independently of Colonization, would probably suffer a total defeat." From 25 to 30 missionaries, of different denominations are now engaged in their benevolent enterprise, within the limits, or in the immediate vicinity of the colony. Their influence has already extended far into the interior. Their schools adorn every settlement. An intense desire for knowledge is kindled both among the colonists and the native population. Native teachers and missionaries will soon be qualified to conduct schools among their countrymen, and to impart to them a knowledge of Christianity. "The whole of Western Africa, is now awaking to a sense of her wants and miseries."

The horrors of the slave trade still exist. Slave traders have instigated fierce and atrocious conflicts, during the two last years among the tribes in the vicinity of *Monrovia*. About 7,200 slaves are exported in twelve months from two factories in the Gallinas alone. 15,000 negroes arrived at the Havana, in the year 1835, in fifty vessels. The Colonies are doing much for its abolition in their vicinity, by turning the attention of the chiefs of the country, to humane and useful pursuits.

The State Colonization Societies of New York and Pennsylvania, have continued resolutely and successfully to prosecute their enterprise; and they have been promptly sustained by their benevolent friends and patrons.

The State Society of Virginia, advances with zeal and energy in the cause; and is taking measures to obtain a suitable tract of Territory on the coast of Africa, to establish a new plantation, to be called New Virginia, and to be settled by free people of color and manumitted slaves from that State.

The State Societies of Mississippi and Louisiana, each of them determine if possible to raise \$20,000 a year for five years, to plant and sustain their respective Colonies on the Coast.

The Colony of the Maryland Society, at Cape Palmas, has a population of about 300; and has made large acquisitions of territory; and missionaries of four different denominations are established here.

The A. C. Society is much impeded in its operations by the want of funds. Its debts are nearly cancelled; and when it shall be freed from the embarrassments they have occasioned, and its friends shall generally awake, with new zeal and energy to its support, it may safely be relied upon as an engine of mighty power in the work of Africa's regeneration.

It must be admitted by all, that the Colonization Society is wholly inadequate to the accomplishment of the early emancipation of the slaves of our country; and equally so to their eventual emancipation, without far greater resources than it has now at command, or in prospect. But it is not, and cannot be admitted by all, that it is doing evil, only evil, and that continually, as some would have us believe. We have already loved, and always expect to love the Colonization Society; we have contributed, and always mean to contribute to its support; never will we desert and disown an old and tried friend, when involved in difficulty, and struggling for life against the prejudices and misapprehensions of community. We have not the shadow of a doubt, that the American Colonization Society had its birth in as pure and philanthropic a spirit as ever warmed any human bosom; and it is

its original and ultimate aim were, the deliverance of our own land and the world from the curse of slavery. Its difficulties have been great beyond description. Foes without and fightings within have crippled its energies, and threatened its very existence. Suspicion, jealousy, envy, hatred and every other base passion of the heart has been arrayed against it, sufficiently at least to demonstrate its affinity with other enterprises of benevolence. And in these circumstances, God forbid that we abandon it.

Still, I cannot do all that ought to be done by us, as patriots and Christians, for the relief of our fellow men who are in bondage. Nor does it claim to do more, than it will assist us to do. It has its own appropriate and defined sphere of action. It interferes with the right of no citizen to choose for himself another sphere of action and other measures to accomplish the common end; the extinction of slavery, and the highest good of the slave. But it claims the right of doing good in its own way, without encountering the spirit of denunciation. Its claims are good. It is not the spirit of Christ that denies them. It is rather the spirit of the weak minded disciples who would forbid men to cast out devils, because they followed not with them.

At the quarterly meeting of the Board of Directors on the 11th instant, appropriations were made to the usual number of former beneficiaries, but to only thirty new beneficiaries. There has not been so small a number of new applicants in any quarter for the last four years, as in this; and it is owing, it is believed, in a great measure, if not wholly, to the embarrassed state of the funds of the Society. From this consideration, probably, young men were deterred from applying. The results in part which have been feared and expressed, thus begin to be realized. If the mere announcement of the embarrassed state of the treasury has such an effect, what would be the result of a suspension of appropriations? The cessation of the operations of the American Education Society would have a most paralyzing and ruinous effect on our literary and theological institutions. Eternity alone can unfold the dreadful consequences. The Education Society is to a great extent identified with the prosperity and success of these institutions. The Directors feel bound to announce to the community distinctly and particularly the operations of the Society, the state of its treasury, and the anticipated results of continued embarrassment. Having done this, and exerted themselves in all suitable ways to sustain the cause, they will have discharged their duty, and must wait the issue. The cause is not merely theirs, but the cause of all those friends of Zion who have espoused it. The unhappy effects of the embarrassment of the Society, will more clearly appear from some extracts of letters to the Secretary, which are here appended. A Professor in one of our Theological Seminaries, thus writes:—

I sympathize with you in all the anxieties you feel in regard to the prospects of the American Education Society. I do so, inasmuch as the rise or fall of that great Society must vitally affect the interests of Christ's kingdom all over the world. It must also affect the interests of a great number of individuals, and of more than a thousand young men, who are preparing, under its auspices, to preach the gospel. Of the connection of your Society with our public institutions, and with the prospects of young men, I am able to speak from absolute knowledge.

At the institutions in this place, there are now about forty beneficiaries. Of these there is not one, (and I have just been looking over a list of their names) of whose piety I stand in doubt, and who does not give promise of usefulness, as a future minister of the gospel of Jesus. Many of them are exceedingly promising. And they are on the list of your beneficiaries, not because it is rather convenient for them to receive their quarterly appropriations, but because this is decidedly their reason for remaining here, and going forward, and completing their course of study, and entering on the ministry of reconciliation. The most of them could not continue their connection with us a single quarter, if their appropriations were to cease. And where should they go? The same pecuniary reverses which have dried up the resources of the Education Society, have closed up a list of institutions of business, so that there is an employment, suitable to young men of education, on which they can enter; none where they could much more than pay their board. And then if these forty young men were obliged to dissolve their connection with us, it would go far towards dissolving our institution. It would make a breach upon us which years of expense and labor would not be able to repair. Nor is our situation in this respect singular. Many other institutions are in circumstances similar to our own. When I consider all these things, I am pained at the very heart, that that great and good Society, the American Education Society, should be permitted to falter in its course; that it should become a matter of anxious inquiry and suspense, whether it will be able to continue its course, or whether it will be obliged to close its doors.

Are the members of our churches sufficiently apprized of the importance of this object of benevolence? Have they sufficiently pondered it and prayed over it? Where are the farmers of New England, with their wives and daughters, a class of Christians proverbial for their liberality, and whom the reverses of the times have but little affected? Let them arise in their numbers and strength, and put their shoulder to the wheel, and show to the world that, if need be, they can sustain the Education Society alone. Where are the men (for there are some such) men on salaries, and men engaged in some particular kinds of business, who have suffered but little in the general distress. Let them come forward with a rich thank offering now for their deliverance. And where are our wealthy merchants, bankers, capitalists, who have deposited their money because they dared not invest it. When other helpers are amitten and fail, let these feel the importance of doubling their liberality. There is no place of deposit more safe, and no investment more productive than the treasury of the Lord. In a word, my brother, I am satisfied that the Education Society need not fail; and this renders me the more solicitous that it should not. Helpers may be enlisted; they must be enlisted; and the Society, with all its beneficiaries, and all its varied and multifarious interests, must be carried through the storm. These times of trouble are not to last always. The darkest time usually is nearest the dawn. Let us take courage then, my brother, and trust in God, and throw ourselves confidently on the liberality of his church; and I believe we shall be carried through.

Says a Professor in one of our Colleges:— I wish the public could understand the suffering which your beneficiaries endure from a delay in receiving their appropriations and the uncertainty which is thrown over their prospects for the future. Many of them, if they could speak out their feelings, would say, as I once knew a young clergyman when crushed down in health and suddenly called to important duties for which he had no strength to prepare, "There is not a man here, but who is in a state of mind as if he were at the present moment." The world thought him happy in a station of eminent usefulness, among a people by whom he was respected and beloved. The world thought him happy in the calm retirement of science, training their minds to the investigation of truth, and their hearts to the love of God and of souls. They can realize in their minds the bitterness of feeling a young man who has been long preparing for the ministry, when he finds the ground sinking beneath his feet, and the cherished expectations of many years, covered with uncertainty and gloom. It is not the fault of your beneficiaries that they are in this distressing situation. It is the Church that has placed them there. She needs these talents; she called them from the humble stations to which poverty had consigned them; she gave them reason to expect a loan; it was all they were willing to receive, till they could enter into her service; and now that loan, which has been the sole reliance of hundreds, is withheld, and they are left to utter distresses. They cannot remain much longer in this

state. It is not just or honest in them to go on exacting for food and clothing, when they have no definite prospect of being able to pay. As regards the ministry, they ought to be provided with delicate and conscientious on this point; their efforts ought to stand above the reach of reproach, even suspicion. But if they were willing to continue such a state, they cannot do it for a great length of time. Those who supply them are unable to pay them; they are generally in humble circumstances, and must have prompt payment. The state of things is a most serious calamity to every beneficiary, and any protracted uncertainty as to future support, even when they choose, and when sure they would give the most of their time and strength to the former pursuits, with the loss of ten or twelve dollars expended in vain, and an immense amount of talents and piety, which the church never would more than at the present hour. I do hope that something may be done to place this subject before the Christian public in its true light. Certain it is, that the beneficiaries cannot remain much longer in the present condition. I hope every Christian in the land will have the question brought home to his bosom, "Shall the beneficiaries give up the ministry, or shall I do something effectual for their support?" The whole country, I know, is suffering under a common calamity; but there are sufferers who can give if they choose, and I am sure they would give most freely, if they knew the real state of these young men at the present moment.

Education Record, Boston, April 19, 1838.

A DEAD FAITH.

"A man's life consisteth not in the abundance of those things which he possesseth."

The truth expressed in these words is one of those which, as a profound thinker has told us, are not that they lose all their effect, but that they are the dormitory of the soul, side by side with the despised and exploded errors." It is one which philosophy and experience unite with revelation and teaching. From our very childhood we hear it, and again repeated, that happiness does not depend on outward circumstances. It is proclaimed to us from the pulpit, and repeated by every philosopher and moralist, from the earliest to the latest times. We assent to it long before we have learned to believe it. Possibly our belief is retarded by the testimony on their own precepts unconsciously uttered by preceptors, in their eager and unremitting search after the "outward things," which they so despise.

Soon however our own experience comes in aid of external teaching. Our wishes are gratified—and we are unhappy. Our desires are blasted—and we find that we are not as miserable as we had expected to be. Finally, we begin to see that the outward things, which we have been so long pursuing, are but a shadow on the inward; that the "soul" transforms all things into its own likeness."

"If right itself, then all around is well, If wrong, it makes of all without a hell."

After many lessons have been given, the right is manifest come at last,—that which we had before so knowledge in words flashes upon us as a new conviction, and becomes a "living truth." Now surely we believe it right; there can be no fault found with faith so full, an assent so hearty as that which yields to But what sort of a belief is that which allows us to act as if we believed just the contrary? What is the advantage of an undeniable, and undeniable, but infertile truth, over an absolute error? Why are we well believe, that a man's life does consist in the things which he possesseth, as to deny it, and to consecrate all our efforts to the endeavor to possess Alas! for these admitted but unproductive truths! Later, we had almost said, a living error than a dead truth, for life, even from a wrong stock, may produce life again, but what is to come out of death? Is better is it, for Christ has told us, neither to know to do, than to know and not do.

The recent and present state of our own country affords many remarkable advantages for bearing practically, the truth of which we are speaking. We have had "abundance," and have found that it is happiness. Many of us have now an opportunity of learning the converse of the same truth. We have lost our abundance, and we may find that happiness can be enjoyed without it. Let us make

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